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however, I am sure they can. I am sure it is still correct to say that the purely American element still predominates in the United States—though unfortunately the margin is too narrow.

The writer's ancestors came from Germany about two hundred years ago; however, he has absolutely no sympathy with Germany, looking upon himself as purely American. In one sense of the word all foreign countries are to him alike. He is pro-Ally because he believes the success of the Allies essential to the welfare of civilization and because he admires Anglo-Saxon civilization much more than he does Teutonic civilization. Not being a politician and having no constituency to cater to, I am frank enough to say that I think the old native American ideals are priceless, and worth any sacrifice to preserve. I am also bold enough to state that homogeneity is vital to any nation, and that at present we unquestionably have all the foreigners we can assimilate—patriotism and not economics should be our guiding principle.

JOHN L. SCHWARTZ.

WASHINGTON, D. C.

MISS SENIOR'S "DREAM LIFE"

SIR,—I come not in the attitude of critic, but as an humble seeker of information. I take the REVIEW because I think it second to no periodical printed in the country, and I get full value for the expenditure. Perhaps its editorial articles are unequalled. But I want a short chat with the literary editor.

On page 429 of the March number appears a—I was about to say, poem—entitled "Dream Life."

Was it intended as a poem? If so, on what ground is it to be distinguished from prose? Is prose converted into poetry by simply separating it into lines and beginning each with a capital, regardless of measure, rhythm or rhyme?

Barring poems of the humorous and dialectic class, it seems to me that in order to gain admittance to the columns of so ably conducted a periodical as the REVIEW a poem should possess exalted thought, elegant English, an unbroken measure, uniform periods in its recurrent emphasis, and then such embellishments in the way of rhyme and alliteration as the author may command.

L. J. COPPAGE.

CRAWFORDSVILLE, INDIANA.

[Our correspondent's courteous enquiries merit a reply. We take them up in order:

1. "Was it intended as a poem?"

It was.

2. "On what ground is it to be distinguished from prose?"

A definition of the difference between prose and poetry is attempted with reluctance by all save the ignorant or the bigoted. However, we may assure our correspondent that the difference is *not* achieved simply by "separation into lines and beginning each with a capital," but rather by verbal qualities so subtle and so difficult of exposition that prudent critics

familiar with the history of poetic art are exceedingly chary of attempting to dogmatize about them.

3. "In order to gain admittance to the columns of so ably conducted a periodical as the REVIEW a poem should possess exalted thought, elegant English, an unbroken measure, uniform periods in its recurrent emphasis," etc.

In order to gain admittance to the columns of the REVIEW a poem need only possess distinction of thought and style—simple requirements that are seldom met.—EDITOR.]

A PRESBYTERIAN ANSWERS DR. McCONNELL

SIR,—In a recent number of the REVIEW is an article by my friend and former neighbor, Rev. Dr. S. D. McConnell, entitled "What Are the Churches To Do?" Among other statements is this: "Probably the minimum demand is that for membership in the Episcopal Church—"Do you believe all the articles of the Christian faith as contained in the Apostles' Creed?" I beg to correct this idea. The only question which the Presbyterian Church has any right to put to a candidate for membership in that Church is this: "Do you believe in Jesus Christ as your Saviour?" This is a minimum far less than that which Dr. McConnell intimates. Nor is there any special interpretation put upon the word "Saviour." There is no "plan of salvation" implied. It is as broad as the Gospel itself.

Dr. McConnell seems to imagine that the Church generally stands for an antiquated theology, that it still believes that "on a certain date A. U. C. in a remote district of Asia, God took upon himself the form of a man"; that it still believes the Virgin Birth, the physical resurrection and ascension, the miracles, etc. The fact is not so. Some do believe these things, and some do not. Some have discovered that what is called, most infelicitously, "the supernatural," does not enter into the essential Christian faith. The Bible uses no such word as supernatural. Its word is "spiritual," and that is a truer word. What the Church most surely believes today is the mastership of Jesus Christ. It believes in following him. This is its practical theology and its real religion. What the Church will do is to keep on growing and outgrowing, while following Christ.

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